

Namo Nāṇassa

Namo Damśanassa

Namo Arihantāṇam

Namo Siddhāṇam

Namo Āyariāṇam

Namo Uvajjhāyāṇam

Namo Loe Savva Sāhūṇam

APPENDICES

Eso Pañca Namokkāro

Savva Pāvappaṇāsaṇo

Maṅgalāṇam Ca Savvesim

Padhamam Havaï Maṅgalam

Namo Tavassa

Namo Carittassa

- ★ Various Applications of The Namokāra Mantra
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VARIOUS APPLICATIONS OF THE NAMOKĀRA MANTRA

Namokāra mantra is believed to be a great mantra. This is the root and origin of all mantras. The commentary of the book *Pravacanasāroddhāra* mentions :

'Sarva mantraratnānāmutpattyākarasya kalpita padārtha karṇāika-kalpadrumasya, viṣa-viṣadharā-sākīnī-dākīnī-yākīnī-dīnīgraha niravagraha svabhāvasya.....'

This *mahāmantra* is like an ocean from where all the mantras originate. As many valuable things came out of the ocean, so out of this *mahāmantra* have come numerous useful and potent mantras. This is a wish-fulfilling tree. Its practice fulfills all wishes. With the help of this mantra one can subdue poison, snake, sorceress, witch, conjurress, ghost, exorcist and all.

All the learned teachers of mantralogy are unanimous in conveying that *namokāra mahāmantra* has, fused within it, such basic sounds (*bija mantra*) that form the foundation of the whole mantra system. With the help of this mantra, or its combinations with other mantras pacifying, potentiative and supportive goals can be achieved. The basic mantra unit in the *namokāra* is formed by the five lines—‘*namo arihantāñam*, *namo siddhāñam*.....’

At the beginning of this mantra there is no *bija-mantra* (seed sounds) like *Om*, *Hrīm*, *Srīm*, etc. This is because *namokāra* itself is the origin of all *bija-mantras*. As it is a perfect mantra it does not require any support from any other mantra.

The Mantrologist Ācāryas say :

Panava hariyārihā i a mantaha bījādi sappahāvāni,

Savvesim tesim mūlo ikko vara navakāra vara manto.

पणव हरियारिहा इअ मंतह बीजादि सप्पहावाणि । सब्वेसिं तेसिं मूलो इक्को वर नवकार वर मंतो ॥

The origin of *pranava* (*Om*), *hrīm*, *arhañ* and other potent seed-sounds is this *namokāra mantra*. *Om*, *hrīm*, *srīm* and other seed-sounds are fused within it.

Ācārya Śrī Hemacandra says :

Mantrah pranavapūrvoyam falamaihikamicchubhih,

Dhyeyah pranavahinastu nirvāṇapada kāñksibhih.

—*Yogaśāstra-8/72*

मंत्रः प्रणवपूर्वोयं फलमैहिकमिच्छुभिः । ध्येयः प्रणवहीनस्तु निर्वाणपदकांक्षिभिः ॥

Those who strive for liberation should meditate on the *namokāra mahāmantra* without ‘*Om*’. And those who desire for mundane achievements should meditate with ‘*Om*’ ; e. g., ‘*Om namo arihantāñam*’.

As per the rules of *Kalikāla Sarvajña Ācārya Śrī Hemacandraśūri*’s grammar—

‘*Namo arihantāñam*’ line is correct as also ‘*Namo arihantāñam*’.

According to mantralogy ‘*Namo*’ sound is more effective. The sound ‘*Namo*’ is believed to have within it the eight siddhis (superhuman powers) like *Añima*.

Namokāra mantra is the root of all mantras. It endows everything. As such it can be used, in its mantra configuration, for achieving success in every field of life. What is today accomplished with the aid of machines and medicines was done with the help of mantras by the ancient mantralogists.

For utilizing *namokāra* as a mantra first it has to be perfected through regular practice. The process of practice should be learned from the experienced seers.

The *ācāryas* have said that as compared to other mantras *namokāra* can be perfected much faster. This is because it is self perfected mantra. However, according to mantralogy its power should first of all be acquired by chanting 125 thousand times as per the prescribed method.

About the number of chantings ancient *ācāryas* have said—

*Atthēva atthasayam attha sahassa, attha lakkha attha kodio,
Jo gunai bhatti-jutto so pāvai sāsayam thānam.*

अट्ठेव अट्ठसयं अट्ठसहस्र, अट्ठ लक्ख अट्ठ कोडिओ ।
जो गुणि भत्ति-जुत्तो सो पावड सासयं ठाणं ॥

Whoever chants this mantra with devotion eighty million, eight hundred thousand, eight thousand, eight hundred, eight times attains *mokṣa*, the place of eternal bliss.

Regularly chanting one hundred and twenty five thousand times removes poverty and all miseries. Chanting a hundred thousand times destroys all torments and helps attaining desired goals.

METHOD OF PRACTICING MANTRA

The practice of this mantra can be started on any auspicious day. The place, seat, rosary etc., should be arranged before-hand. Chanting should be done everyday at a fixed time and place, so that one hundred and twenty five thousand repetitions are completed in nine days. During these nine days *ekāsana* (taking one meal in one sitting in twenty four hours) or *āyambila* (*ekāsana*, but with one grain-type and without flavours or condiments) should be observed. One should also observe celibacy and purity of thought, speech and body during this period. Getting rid of anger, greed and other such vices one should complete the chanting of one hundred twenty five thousand repetitions.

If one wants to practice only one line, like *namo arihantānam*, then the number of repetitions can be nine hundred thousand. The more the chanting the faster is the accomplishment.

If one wants to perfect the mantra for some specific purpose then the chanting of mantra should be '*Om hrīm namo arihantānam*' or '*Om namo'arihantānam*'.

In *Ganadhara-valaya*, *Namskāra mahāmantra kalpa* and other such ancient scriptures hundreds of mantras, mantra combinations and methods of accomplishing *namokāra* mantra practices have been mentioned. Some *ācāryas* mentioned also detailed experiments personally conducted by them. We have included here some specially miraculous experiments of *namskāra* mantra selected from various anthologies. The practitioner should select carefully according to his strength, devotion and purpose. Learn the proper methods from accomplished teachers.

1. The mantra for purification of soul:-

'Om hrīm namo arihantānam, om hrīm namo siddhānam, om hrīm namo āyariyānam, om hrīm namo uvajjhāyānam, om hrīm namo loe savva sāhūnam.'

ॐ ह्रीं नमो अरिहंताणं, ॐ ह्रीं नमो सिद्धाणं, ॐ ह्रीं नमो आयरियाणं, ॐ ह्रीं नमो उवज्ज्वायाणं, ॐ ह्रीं नमो लोए सब्बसाहूणं ।

Before commencing any specific practice, this mantra should be repeated one thousand times. This enhances the speed of accomplishment.

2. The mantra for purity :

*'Om namo om hrīm sarvapāpa kṣyāmkari, jyālā sahasra prajvalite matpāpam jahi jahi
daha daha kṣām kṣīm kṣūm kṣaum kṣaḥ kṣiradhavale amrta sambhave bandhaya
bandhaya, hūm faṭ svāhā.'*

ॐ नमो ॐ ह्रीं सर्वपाप क्षयंकरी, ज्वाला सहस्र प्रज्वलिते मत्पापं जहि जहि दह दह क्षां क्षीं क्षूं क्षौं क्षः क्षीरधवले अमृत संभवे बंधय बंधय हूं फट् स्वाहा ।

Chanting this mantra 21 times move open palm over the body, heart and head. This purifies the heart and the body.

3. The mantra for self-protection :

Self-protection is the matter of prime concern in human life. It is very necessary to protect one-self from calamity, terror, enemy, sudden demise, accident, ghosts and evil spirits. As such, for self-protection every practitioner should chant 27 times the following mantra as first thing every morning and evening. With these mantras one should visualize the five coloured shields of the five *parameṣṭhī* (the paramount revered ones). For example while chanting '*namo arihantāñam*' think-

"A crystaline white hard unpierceable shield exists around me and no outside power can harm or disturb me." Focusing the mantra move open palm over different parts of the body. Continue repeating the mantra. For this, carefully observe the illustration of the Self-protection Indra Shield and accordingly create the shield around yourself.

4. Self-protection Vajrapanjara Stotra :

*Om parameṣṭhinamaskāram sāraṇ navapadātmakam,
Ātmarakṣākaram vajra-panjarābhām smarāmyahām...1*

P-1

ॐ परमेष्ठिनमस्कारं सारं नवपदात्मकम् ।

आत्मरक्षाकरं वज्र-पञ्चराभं स्मराम्यहम् ॥१॥

Om namo arahantāñam śiraskām śirasi sthitam, P-2

Om namo savvasiddhāñam, mukhe mukhapāṭam varam..2

P-3

ॐ नमो अरहताणं, शिरस्कं शिरसि स्थितम् ।

ॐ नमो सब्वसिद्धाणं, मुखे मुखपटं वरम् ॥२॥

Om namo āyariyāñam aṅgarakṣāāti śayinī, P-4

Om namo uvajjhāyāñam, āyudham hastayordridhām....3

P-5

ॐ नमो आयरियाणं अंगरक्षाऽति शायिनी ।

ॐ नमो उवज्ज्ञायाणं, आयुधं हस्तयोद्दृढम् ॥३॥

Om namo loe savvasāhūñam, mocake pādayoh śubhe, P-6

Eso pañca namukkāro, śila vajramayī tale.....4

P-7

ॐ नमो त्तोए सब्वसाहूणं, मोचके पादयोः शुभे ।

एसो पंच नमुक्कारो, शिला वज्रमयी तले ॥४॥

Savva pāva-ppañāsaño, vapro vajramayo bahih, P-8

Maṅgalāñam ca savvesim, khādirangārakhātika....5 P-9

P-9

सब्वपाव-प्पणासणो, वप्रो वज्रमयो बहिः ।

मंगलाणं च सब्वेसिं, खादिराङ्गारखातिका ॥५॥

Svāhāntam ca padam jñeyam, padhamam havaī maṅgalam

P-10

Vapropari vajramayam, pidhanam deharakṣane.6

स्वाहान्तं च पदं ज्ञेयं, पदमं हवाइ मंगलं ।

वप्रोपरि वज्रमयं, पिधानं देहरक्षणे ॥६॥

Mahāprabhāvā rakṣeyam, kṣudropadrava-nāśinī,

Parameṣṭhipadodbhūta, kathitā pūrvasūribhiḥ...7

महाप्रभावा रक्षेयं, क्षुद्रोपद्रव-नाशिनी ।

परमेष्ठिपदोद्भूता, कथिता पूर्वसूरिभिः ॥७॥

Yaścaivam kurute rakṣām, parameṣṭhi-padaiḥ sadā,

Tasya na syād bhayaṁ vyādhirādhiścāpi kadācana....8

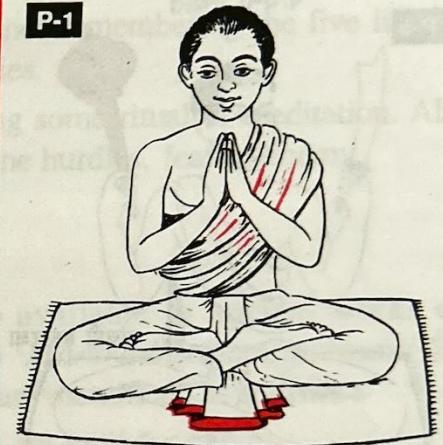
यश्चैवं कुरुते रक्षां, परमेष्ठि-पदैः सदा ।

तस्य न स्याद् भयं व्याधिराधिश्चापि कदाचन ॥८॥

परमेष्ठिनमस्कारं, सारं नवपदात्मकम् ।
आत्मरक्षाकरं वज्र-पञ्चराभं स्मराम्यहम् ॥१॥

आत्मरक्षा-कवच की प्रथम
स्थिति-प्रार्थना

P-1



1st POSTURE

आत्म-रक्षा कवच की स्थिति चित्रों में

ॐ नमो अरिहंताणं स्वाहा

[ॐ नमो अरिहंताणं शिरस्कं शिरसि स्थितम्]
शिरोरक्षा की दूसरी स्थिति

P-2



2nd POSTURE

मंत्र-ॐ नमो उवज्ञायाणं स्वाहा
[ॐ नमो उवज्ञायाणं, आयुधं हस्तयो दृढं]
पांचमी स्थिति

P-5



5th POSTURE

मंत्र-ॐ सव्वपावप्णासणो स्वाहा
[सव्वपावप्णासणो, वप्रो वज्रमयो बहिः]
आठमी स्थिति

P-8

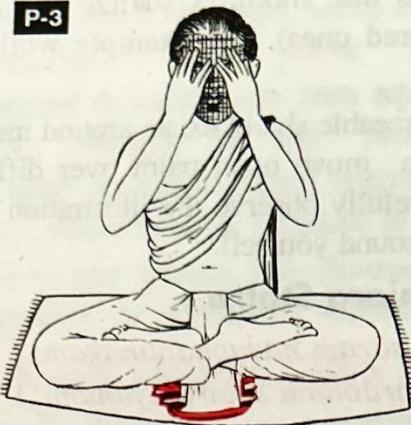


8th POSTURE

ॐ नमो सिद्धाणं स्वाहा

[ॐ नमो सव्वसिद्धाणं, मुखे मुखपटं वरम्]
मुख-रक्षा तीसरी स्थिति

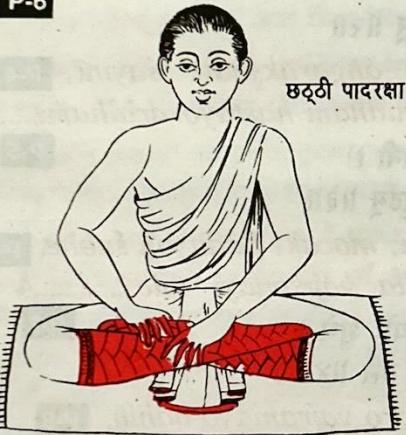
P-3



3rd POSTURE

मंत्र-ॐ लोए सव्वसाहूणं स्वाहा
ॐ नमो लोए सव्वसाहूणं, मोचके पादयोः शुभे
छट्टी स्थिति

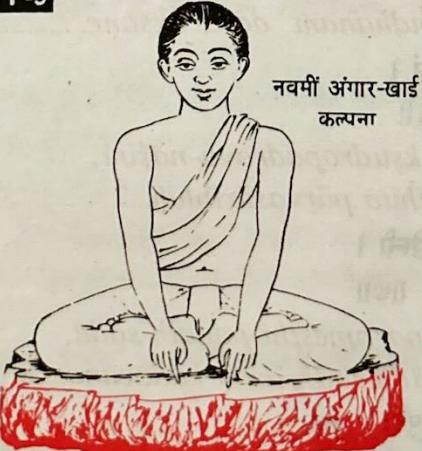
P-6



6th POSTURE

मंत्र-ॐ मंगलाणं च सव्वेसिं स्वाहा
[मंगलाणं च सव्वेसिं, खादिराङ्गार-खातिका]
नवमी स्थिति

P-9



9th POSTURE

ॐ नमो आयरियाणं स्वाहा

[ॐ नमो आयरियाणं, अंगरक्षातिशयिनी]
अंग-रक्षा कवच चोथी स्थिति

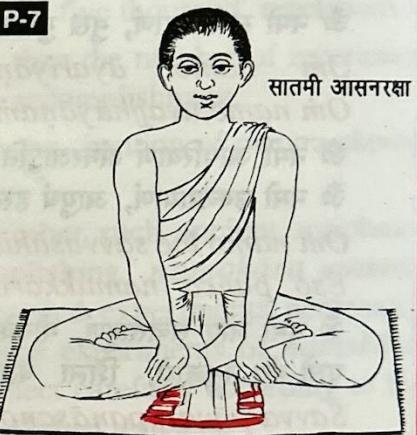
P-4



4th POSTURE

मंत्र-एसो पंच नमुक्तारो स्वाहा
[एसो पंचनमुक्तारो-शिलावज्रमयी तले]
सातमी स्थिति

P-7



7th POSTURE

मंत्र-ॐ पद्मं हवइ मंगलं स्वाहा

P-10



10th POSTURE

Meaning :

1. I remember with *Om* the nine line meaningful *Parameṣṭhī namaskāra* that protects like a Vajra panjara (a cage as hard as diamond).
2. *Om namo arahantāṇam*—This line is the helmet on my head (utter it keeping your open palm over your head). *Om namo siddhāṇam*—this line is a strong face plate (touch your face with the palm).
3. *Om namo āyariyāṇam*—This line is the extremely strong breast plate and the back plate of the armour (move your open palm over the torso). *Om namo uvajjhāyāṇam*—This line is like potent weapons in my hands (lift hands as if you are holding weapons).
4. *Om namo loe savva sāhūṇam*—This line is the lower section of the armour, protecting both the legs (touch both the heels with your palms). *Eso pañca namukkāro*—this line is a seat hard as diamond (touch your seat and imagine it to be hard as diamond).
5. *Savva pāvappaṇāśaṇo*—This line is the strong rampart around me (move both the hands around, imagining a rampart). *Maṅgalāṇam ca śāvvesim*—This line is the moat around me, full of burning coal. No one can cross it and enter.
6. *Pañhamāṇ havaī maṅgalam, svāhā*—This line is the hard canopy over me.
7. This method of self-protection, derived from these lines of veneration, has been prescribed by ancient ācāryas. It is very effective and it pacifies even minor torments.
8. The practitioner who protects himself in the above said manner remembering the five lines of veneration is never afflicted by fear, shock, attack and mental worries.

This Vajra Panjara Stotra is chanted immediately before starting some ritual or meditation. Also it is used to create an armour for self-protection when one faces some hurdles, fear or enemy.

This is also said—*Mahārakṣā Sarvopadrava Śānti Mantra*.

The Self-protection Indra Shield. (Kavaca)

The description of the self-protection Indra shield is also available in ancient works on mantralogy, just like that of the Vajra panjara Stotra. In works like ‘*Mantrādhirāja Cintāmaṇi Śrī Navakāra Mahāmantra Kalpa*’ the mantras of the Indra Kavaca are mentioned as follows :

1. *Om namo arihantāṇam hrāṇ hrdayāṇ rakṣa rakṣa hum faṭ svāhā*.
१. ओं णमो अरिहंताणं हां हृदयं रक्ष रक्ष हुं फट् स्वाहा ।
2. *Om namo siddhāṇam hrīṇ śiro rakṣa rakṣa hum faṭ svāhā*.
२. ओं णमो सिद्धाणं हीं शिरो रक्ष रक्ष हुं फट् स्वाहा ।
3. *Om namo āyariyāṇam hrūṇ śikhāṇ rakṣa rakṣa hum faṭ svāhā*.
३. ओं णमो आयरियाणं हूं शिखाणं रक्ष रक्ष हुं फट् स्वाहा ।
4. *Om namo uvajjhāyāṇam hrāiṇ ehi ehi bhagavati vajra kavacāṇ vajriṇi vajriṇi rakṣa rakṣa hum faṭ svāhā*.
४. ओं णमो उवज्ज्वायाणं हैं एहि एहि भगवति वज्र कवचं वज्रिणि वज्रिणि रक्ष रक्ष हुं फट् स्वाहा ।
5. *Om namo loe savva sāhūṇam hraḥ kṣipram kṣipram sādhaya vajrahaste śulini duṣṭān rakṣa rakṣa hum faṭ svāhā*.
५. ओं णमो लोए सब्ब साहूणं हः क्षिप्रं क्षिप्रं साधय वज्रहस्ते शूलिनि दुष्टान् रक्ष रक्ष हुं फट् स्वाहा ।

Eso pañca namukkāro—vajra śilā prākāraḥ
Savva pāvappaṇāśaṇo—amṛtamayī parikhā
Maṅgalāṇam ca savvesim—mahavajrāgni prākāraḥ
Pañhamāṇ havaī maṅgalam—Upari Vajra śilā

The concept and idea of this self-protection Indra Kavaca has already been detailed and illustrated, study there.

For perfecting this self-protection armour the method described by an experienced practitioner is as follows :

First of all sit down at a clean place in a pose of meditation. Keeping your palm on the heart chant the first mantra. Imagine that a transparent rampart of crystal is forming around your body. It is very broad and strong, no one can pierce it and enter. On this rampart write all the mantra letters of the first line with an imaginary pen. Continue to visualize this crystal rampart while chanting the mantra 7 or 21 times.

Chant the second mantra keeping your right palm over your head. At the same time visualize a huge red rampart around you. Write the letters of the second mantra over it and meditate as before.

With the chanting of the third mantra keep your hand on the crown of your head and visualize a golden yellow rampart. Write the mantra letters meditating as before.

With the chanting of the fourth mantra visualize wearing an armour hard as diamond and a rampart deep blue in colour. Write the mantra letters in the same colour. Try to read them while meditating.

With the chanting of the fifth mantra visualize an armour in one hand and a trident in the other. Create a strong unbreakable rampart of black colour around you. Write the mantra letters also in black colour, and read them again and again while meditating.

While chanting 'eso pañca namokkāro' visualize a rampart made of rocks of diamond.

While chanting 'savva pāvappanāsāno' visualize a moat full of water mixed ambrosia.

While chanting 'mañgalāñam ca savvesim' visualize a rampart of flaming fire of burning coal.

While chanting 'pañhamāñ havaī mañgalam' visualize putting a cover of diamond hard rock over the rampart and making yourself absolutely safe. Thus make five ramparts with five mantra lines and then a moat and another rampart. After this no evil power would be able to penetrate this fortification.

Creating this Indra Kavaca (armour) everyday before moving out of your house or abode and before retiring to bed, is the best method of self-protection.

If you suddenly face some problem, immediately try to start meditation in solitude and create this protective armour as fast as possible. For this it is necessary to memorise the mantra, as otherwise you will keep looking for the book when the problem arises.

5. The mantra for obtaining wealth.

Based on their experience the ancient ācāryas have recommended a practice—Get up one hour before sunrise and after proper cleaning of the body dress in yellow, take a yellow rosary and sit down on a yellow seat. Facing the East repeat 108 times this mantra :

Om namo arihantāñam, om namo siddhāñam om namo āyariyāñam, om namo uvajjhāyāñam, om namo loe savva sāhūñam.

ॐ नमो अरिहंताणं, ॐ नमो सिद्धाणं, ॐ नमो आयरियाणं, ॐ नमो उवज्ज्हायाणं, ॐ नमो लोए सब्ब साहूणं ।

Do this again facing the North, the West, the South and then again the East. By doing this set of chanting five rosaries (5 x 108) in all the four directions every morning for six months you will get enormous wealth and happiness. If this is done with *ekāsanā* (one meal a day) for six months the results are astonishing.

Kuśala Lābha Vācaka has revealed this in his '*Navakāra Mahimā Chanda*' :

Pūraba diśi cāre ādi prapāñce, samaryā sampatti sāra,

Sadguru ne sanmukha vidhi samaratāñ safala janama samsāra.

पूर्ब दिशि चारे आदि प्रपंचे, समर्या संपत्ति सार । सद्गुरु ने सन्मुख विधि समरतां सफल जनम संसार ॥

6. The mantra for obtaining wealth.

Om̄ namo arihantāṇam̄, om̄ namo siddhāṇam̄, Om̄ namo āyariyāṇam̄, om̄ namo uvajjhāyāṇam̄, om̄ namo loe savva sāhūṇam̄. Om̄ hrām̄ hrīm̄ hrūm̄ hrom̄ hrah svāhā.

ॐ यमो अरिहंताणं, ॐ यमो सिद्धाणं, ॐ यमो आयरियाणं, ॐ यमो उवज्ञायाणं, ॐ यमो लोए सब्ब साहूणं । ॐ हां हों हुं हों हः स्वाहा ।

Method : To achieve perfection in this mantra start practice with yellow beads on the day of the Puṣya Nakṣatra (an auspicious day according to the Indian Astrology), wearing yellow dress and sitting on a yellow seat. Continue the practice everyday at the same time, place and seat till one hundred and twenty five thousand repetitions are done. The chantings should be done specially at dawn, noon, dusk and midnight. During the period of practice one should observe celibacy, eat once in a day and sleep on the floor. Once the prescribed number of repetitions is complete the mantra is perfected.

With the utterance of *svāhā* at the end of every repetition put incense powder on a burning coal put in a pot in front. Once the mantra is perfected continue chanting 108 times everyday. This certainly begets wealth.

Drinking water cured with this mantra is also wish-fulfilling.

7. Wish-fulfilling mantra

Om hrīm śrīm kīm a si ā u sā calu calu hulu hulu kulu kulu mulu mulu icchiyam me kuru svāhā.

ॐ ह्रीं श्रीं वर्तीं अ सि आ उ सा चलू चलू हलू हलू कुलू कुलू मुलू मुलू इच्छियं मे कुरु स्वाहा ।

This is called *tribhuvana swāmini* *vidyā* (the practice that makes one owner of the three worlds). While chanting the mantra keep a burning candle, burning incense and 24,000 jasmine white flowers with you, chanting the mantra once on each flower is the process of perfecting this mantra. Once this *vidyā* is perfected continue repeating 108 times everyday. This fulfils all wishes.

8. The mantra for success in studies and competition.

*Om hrīm a si ā u sā namo árham vādini satya vādini, vāg vādini vada vada mama
vaktre vyakta vācayā satyam brūhi satyam brūhi, satyam vada askhalita pracāram tam
devam manuiā sura sahasī om arham a si ā u sā namah svāhā.*

ॐ हैं अ सि आ उ सा नमो ७ हैं वादिनि सत्य वादिनि, वाग् वादिनि वद वद मम वक्त्रे व्यक्त वाचया सत्यं ब्रूहि सत्यं ब्रूहि, सत्यं वद अस्वलित प्रचारं तं देवं मनुजा सुर सहस्री ॐ अहं अ सि आ उ सा नमः स्वाहा ।

Chanting this mantra a hundred thousand times activates this mantra. This helps winning debates, competitions, discourses, etc. Before going for examination or competition if you repeat this mantra 108 times you are sure to succeed.

9. The mantras for bringing into subjection

Om namo arihantāṇam are arīṇi mohini amukāṇi (name of person concerned) mohaya mohaya svāhā.

ॐ णमो अरिहंताणं ओ अरिणि मोहिनी अमृकं (.) मोहय मोहय स्वाहा

If you want to make some officer, politician or other such person favourable chant this mantra 108 times on a flower or a grain of rice. While repeating this take the name of the person concerned at the blank space (name). After this either keep the activated grain or flower safely with you or present it to the person concerned. This will make the person favourable and your work will be accomplished.

10. *Om hrīm ḥamo arihantānam, om hrīm ḥamo siddhāṇam, om hrīm ḥamo āyariyāṇam, om hrīm ḥamo uvajjhāyāṇam, om hrīm ḥamo loe savva sāhūṇam amukam.* (name) mama vaśyam kuru kuru svāhā.

ॐ हीं णमो अरिहंताणं, ॐ हीं णमो सिद्धाणं, ॐ हीं णमो आयरियाणं, ॐ हीं णमो उवज्ञायाणं, ॐ हीं णमो लोए सब्ब साहाणं अमर्कं (.....) मम वश्यं कुरु कुरु स्वाहा ।

First of all this mantra should be perfected by repeating one hundred twenty five thousand or twenty one thousand or eleven thousand times. Whenever you go for some work to a ruler, minister or any other officer you should make your headgear or a flower potent by chanting this mantra 21 times before putting it on. Add the name of the person you are visiting at the proper place in the mantra. The spell of this mantra certainly charms the person and makes him favourable. This also works if potentized vermillion circle is painted on the forehead.

11. The mantra for removing fear of enemy, ghosts, evil spirits, etc.

Om hrīm a si ā u sā sarvaduṣṭān stambhaya stambhaya, mohaya mohaya, andhaya andhaya, mūkavat kāraya kāraya kuru kuru om duṣṭān thaḥ thaḥ.

ॐ हौं अ सि आ उ सा सर्वदुष्टान् स्तंभय स्तंभय, मोहय मोहय, अंधय अंधय, मूकवृत् कारय कारय कुरु कुरु ॐ दुष्टान् ठः ठः ।

When attacked by some enemy close your fist and chant this mantra 108 times. When you open the fist after this, and raise your hand towards the enemy he will get demoralised and elope.

When anyone haunted by evil spirits close your fist, chant the mantra 108 times and opening the fist move the hand up and down wishing away the evil spirit. This will pacify the haunting spirit if done every morning and evening.

12. The mantra for treating ailments.

Om ḥāmo āmosahipattānām, om ḥāmo khelosahipattānām,

Om ḥāmo jalosahipattānām, om ḥāmo savvosahipattānām svāhā.

ॐ णमो आमोसहिपत्ताणं, ॐ णमो खेलोसहिपत्ताणं

ॐ णमो जलोसहिपत्ताणं ॐ णमो सव्वोसहिपत्ताणं स्वाहा ।

Chanting this mantra 108 times every day cures the ailment.

13. Mantra for release from the prison.

Om ḥāmo arihantānām, om ḥāmo siddhānām, om ḥāmo āyariyānām. Om ḥāmo uvajjhāyānām, om ḥāmo loe savva sāhūnām, jhulu jhulu kulu kulu culu culu mulu mulu svāhā.

ॐ णमो अरिहंताणं, ॐ णमो सिद्धाणं, ॐ णमो आयरियाणं, ॐ णमो उवज्ज्ञायाणं, ॐ णमो लोए सब्ब साहूणं, झुलु झुलु कुलु कुलु चुलु चुलु मुलु मुलु स्वाहा ।

A person sentenced to imprisonment should chant this mantra regularly everyday. While chanting one should burn candle and incense. One gets released when one hundred and twenty five thousand repetitions are complete or even before that.

14. The nine-line mantra for obtainina happiness and goodluck.

Om hrīm śrīm namo arihantānām om hrīm śrīm namo siddhānām, om hrīm śrīm namo āyariyānām, om hrīm śrīm namo uvajjhāyānām, om hrīm śrīm namo loe savva sāhūnām, om hrīm śrīm namo nānassa, om hrīm śrīm namo dāmsaṇassa, om hrīm śrīm namo carittassa, om hrīm śrīm namo tavassa.

ॐ हौं श्रीं नमो अरिहंताणं, ॐ हौं श्रीं नमो सिद्धाणं, ॐ हौं श्रीं नमो आयरियाणं, ॐ हौं श्रीं नमो उवज्ज्ञायाणं, ॐ हौं श्रीं नमो लोए सब्ब साहूणं, ॐ हौं श्रीं नमो नाणस्स, ॐ हौं श्रीं नमो दंसणस्स, ॐ हौं श्रीं नमो चरित्तस्स, ॐ हौं श्रीं नमो तवस्स ।

Method : Just before sleeping chant this mantra twenty one times, facing the North. This begets all pleasures and happiness.

15. The mantra for removing torments and obtaining the desired.

Om hrīm śrīm klīm blūm namiūṇa asura-sura-garula-bhuyaga-parivandie. Gayakilese arihe siddhāyarie uvajjhāya savvasāhūnām namah svāhā.

ॐ हौं श्रीं क्लीं ब्लूं नमिउण असुर-सुर-गरुल-भुयग-परिवंदिए । गयकिलेसे अरिहे सिद्धायरिए उवज्ज्ञाय सब्बसाहूणं नमः स्वाहा ।

Method : Start the chanting on any fifth, tenth or the 15th of the bright half of the lunar month ensuring that the planetary position is of Ravipuṣya ravi-mūla or gurupuṣya (names of specific planetary positions according to Indian astrology). Within a period of 27 days complete 12,500 repetitions and perfect the mantra. In the beginning do *ātthama tapa* (a three day fast), otherwise do *āyambila* (one time one grain) or *ekāsanā* (one meal) in between. Conclude the practice with fast on the last day. After perfection whenever there is any problem chant 21 rosaries (108 x 21) ; the problem will be solved, peace will prevail and desired will be obtained.

16. The mantra for enhancing affection.

Om aim hrīm namo loe savvasāhūṇam.

ॐ एं हीं नमो लोए सबसाहूणं ।

Method : Take a fresh and long piece of cloth and sit down to chant facing the East. Repeat this mantra once and tie a knot in the cloth. Complete 108 repetitions tying 108 knots. This pacifies all quarrels and disputes in the family and enhances affection.

17. The mantra for achieving victory.

*Om ege jie jiyā pañca, pañca jie jiyā dasa,
Dasahā u jinittāṇam savva sattū jināmahām.*

ॐ एगे जिए जिया पंच, पंच जिए जिया दस ।
दसहा उ जिणित्ताणं, सब सत्तू जिणामहं ।

This stanza from the *Uttarādhyayana Sūtra* is the Vijaya Kavaca (the Victory Armour) given by *Namirājarṣi*. Chant this verse 21 times before going to face an enemy, court or debate and think—‘*savva sattūjīnāmahām*’—I am victorious against all enemies. After this when you move out of the house take the first step with the leg on the side of the nostril that is active, you will win. (During normal breathing, most of the time only one nostril is active.)

18. The mantra for obtaining general happiness and good luck.

Om hrām hrīm hrūm hraum hrah a si ā u sā namah.

ॐ हां हीं हूं हौं हः अ सि आ उ सा नमः ।

This is called *trayodaśākṣarī* *vidyā* (the thirteen letter charishma). Chanting this mantra 108 times everyday begets peace, good health and wealth.

19. Special mantra

Om a si ā u sā namah.

ॐ अ सि आ उ सा नमः ।

This eight letter mantra is all perfecting. Chanting this every morning and evening removes all hurdles.

20. *Om hrīm śrīm kīm blūm arham namah.*

ॐ हीं श्रीं क्लीं ब्लूं अहं नमः ।

This nine letter mantra gives alround peace.

21. *Om hrīm śrīm kīm namah svāhā.*

ॐ हीं श्रीं क्लीं नमः स्वाहा ।

Chanting this mantra 108 times every morning, noon and evening fulfils all wishes.

You should have complete faith in the mantras. There should not even be a trace of doubt in the strength of the mantra. The mantra can be perfected soon with the help of strong determination.

Truly speaking, a mantra is the combination of the power of the mind (determination), sound and divinity. As such, every letter of the *namokāra mantra* will prove to be miraculous if chanted with pure mind, strong determination, correct pronunciation and unwavering devotion for the deity.

**THE MIRACLES OF NAMOKĀRA MAHĀMANTRA :
ON THE YARDSTICK OF EXPERIENCE**

The extensive Jain literature is full of mythical and historical stories about the miracles of the *namokāra mahāmantra*. There are hundreds of such stories where the miracles of *namokāra* have been detailed, both in the *Śvetāmbara* as well as the *Digambara* literature.

The mantra that created miracles in the ancient times can also do so even today ; it happens too. It is common to hear that some one had some specific benefit due to the *namokāra mantra* ; someone got cured of his ailments, someone came out of a tormenting predicament, someone got his lost wealth and some one was cured of the effects of poison.

A businessman from south India got his five kilograms of gold confiscated in an income tax raid; the case went on for months. He started the chanting of the *namokāra mantra*. After six months he won the case and got back his gold.

Many such incidents take place even today, but because of lack of communication and publicity the common man does not get the correct information. We have given illustrations of five famous old stories of the effects of *namokāra mantra* in this book; these certainly impress the readers. We narrate here a few true and famous incidents of modern times where the tangible effects of *namokāra mantra*, based on experience, have been detailed.

1

All the plights of *Abdula Rajjāka*, a muslim from *Jakhaura (Jhansi)*, were removed by the *namokāra mantra*. A letter from him was published in *Jain Darśana* (vol. 5-6, year-3 p. 31). We are giving the excerpts of this letter :

.....I follow the rule that before sleeping I keep on chanting the *namokāra mantra*. One winter night a large snake shared the bed with me and I was not aware of it. I dreamt as if someone was warning me that there was a snake and telling me to get up. I got up two or three times and looked around with the help of a lantern. Seeing nothing I returned back to the bed and slept. Due to the effect of the mantra I did not come out of the bed on the side the serpent was lying, not even once. In the morning after I got up I started to roll up the mattress. It was then that I saw the large and thick snake lying in my bed. I pulled the bedsheat. The snake immediately raised its head but slithered down through the hanging bedsheat and went away.

The second incident is just two three months old. When the people of my community came to know that I have accepted Jainism a meeting was organised and I was called to attend. From Jakhaura I went to Jhansi and attended the meeting. Everyone present expressed his views and raised many questions. I kept on replying them all. Many people went to the extent of conveying that it is better to kill such person rather than allow him to convert into other religion. Thus everyone told what he thought. In the end everyone went home and I too returned to my room. In the evening, just at the sunset I started my *sāmāyika* (a Jain meditation). When I concided my *sāmāyika* and opened my eyes I was stunned to see a large snake crawling near me. I also saw a pot placed near the door ; this indicates that someone had brought the snake in the pot and left it at my door. The only intention could be to harm me.

But that snake did not harm me in any way. Full of fear, I enquired from people around about who had done this ; but in vain. Next day when I was doing *sāmāyika* the snake bit a neighbour's son. The man cried and uttered, "Oh ! What I have done. I brought that snake for four annas to harm

someone and it has bitten my own son." It was then that I came to know of the culprit. The child was given treatment. Even I helped. But he did not respond and died. That man had only one son. After 15 days that man also died. See, what a pillar the *sāmāyika* and the *namokāra* is ; the looming disaster of death was pacified and passed away without harming.

(Courtesy : *Maṅgala-mantra Namokāra : An Analysis* ;
Dr. Nemichandra Jain, *Jyotiśācārya*)

2

In the modern scientific age when the medical science claims of its ultimate progress, there are still some diseases for which science fails to provide a treatment. Even doctors tell that the patient requires prayer not medicine anymore. They loose hope for the patient's life.

Something like this happened to *Śrī Gulābcand Bhāī*.

For six months *Śrī Gulābcand Bhāī* suffered from headache. Doctors were consulted and told, "I have terrible headache, please give me proper treatment."

After extensive checkup doctors said, "We can not diagnose your disease."

One after another, a number of doctors were consulted. But none of them could diagnose the disease and gave the same reply. The pain went on increasing.

One day *Gulābcand Bhāī* saw a clot of blood in the mucus when he coughed. When he informed of this to the family doctor, a lot of tests were conducted. The doctor said, "*Gulābcand Bhāī* ! it appears to be cancer."

Hearing of cancer, *Gulābcand Bhāī* became concerned. He met Dr. Kapūr, who examined him thoroughly and said, "Just now, you take a course of penicillin. We shall start any other treatment after that only."

With every passing day *Gulābcand Bhāī*'s condition deteriorated. There was inflammation and swelling in the throat. Quantity of food intake reduced. Even with the help of liquids no solid food could be swallowed. He was in a bad shape.

The inflammation inside the throat increased and it became difficult even to take liquids. Next day Dr. Modi was consulted. After examination and tests he said, "*Gulābcand Bhāī*, your cancer has reached its last stage. There is no scope of treatment. The condition has deteriorated so much that it is not possible even to take a slice for biopsy."

After this, Dr. Modi took aside the family doctor of *Gulābcand Bhāī* and advised him, "The patient won't last more than a day or two. Inject sedatives so that he dies peacefully."

Dejected, *Śrī Gulābcand Bhāī* and his family doctor returned. They had lost all hope of life.

The fact was that *Śrī Gulābcand Bhāī* had the cancer of throat and tongue. The tonsils, that assist swallowing of the food, were also inflamed. This cancerous inflammation of the tonsils had reduced the passage in the food pipe.¹ That is why *Śrī Gulābcand Bhāī* could not even drink water. He asked his family doctor, "Doctor, please do something so that I may drink water. I am thirsty, the throat is absolutely dry."

The family doctor assured, "Spend the night somehow. I shall feed you some water with the help of a tube tomorrow morning."

Śrī Gulābcand Bhāī returned home. He was already so disheartened that he was not able to build any confidence even on the assurance of the family doctor. The thought that he will not last the night kept on tormenting him. The darkness of despair started filling his mind slowly.

1. *Gulābcand Bhāī* had registered himself for cancer treatment in Tata Memorial Hospital, Bombay on dated 13-12-45

When the courage tires, worldly support crumbles and there is not a ray of hope, man turns towards religion. Only religion provides him an alround protection. *Gulābcand Bhāī* also thought of religion. He thought—Why not chant the *navakāra mantra*, that is the only hope now.

It was half past seven in the evening. The doors of the house were closed. Seeing the last moments approaching he begged pardon from his family members and all the beings in the world. After this he wished that all the beings be happy, healthy and flourishing. Then *Gulābcand Bhāī* drowned himself in the chanting and practice of *navakāra mantra*. With the increasing concentration on *navakāra mantra* the agony slowly reduced. No desire was left except that of a purer next life.

Driven by such extreme melancholy, when a man submits to religion he forgets everything else due to the resultant acuteness of faith. This acuteness of faith hastens the success in practices.

At eleven in the night *Gulābcand Bhāī* vomited profusely and became unconscious due to extreme weakness. What happened was that the chanting of the *navakāra mantra* with such deep concentration showed its results, the cancerous infection and the contaminated blood was thrown out and the patient was cured.

Although he had fainted due to weakness, the family members took it to be the coma before death. He is not going to come out of this coma, they thought, and started wailing and crying. But after sometime *Gulābcand Bhāī* regained consciousness. As he was got rid of the disease, he felt relieved and light. It felt as if the dark clouds of torture had dispersed. He asked for water and drank two-three tumblers full.

The family members also felt relieved. A ray of hope flickered. The person who could not even gulp a mouthful of water had consumed two-three tumblers. It was a sure sign of an improved condition.

His mother asked, "Son ! have some milk."

Gulābcand Bhāī said, "Bring it please, I shall try to drink."

The mother brought some milk. *Gulābcand Bhāī* drank one cup of milk. He had a sound sleep. When he got up in the morning he felt exhilarated. He took tea. After four five days he started taking liquid and semi-solid food. He started regaining energy and alertness.

Gulābcand Bhāī had a direct experience of the efficacy of the *navakāra mantra*. He started silently chanting the *navakāra mantra* all the time and wishing that all beings be happy and healthy. After about a week, when *Gulābcand Bhāī* went with his family doctor to meet the specialist, he was astonished. He had given only a day or two of life to *Gulābcand Bhāī*. He asked *Gulābcand Bhāī*, "Under whose treatment you recovered." He replied, "I have simply called the God's name. I have not taken any medicine."

How could the doctor believe that the God's name had cured *Gulābcand Bhāī*? He asked a lot of questions, but how long could he continue asking and what new could *Gulābcand Bhāī* relate? he had only chanted the *navakāra mantra*. In the end the doctor stopped enquiring.

After this he got many other worldly benefits due to the chanting of *navakāra mantra*. He got house and shop of his liking without any premium. He could meet the desired person without any difficulty. Any economic problem would also be solved automatically. The chanting of *navakāra mantra* made his life happy.

(This incident happened in the year 1945 A. D.). His address is as follows :

Śrī Gulābcand Bhāī Khīmcand Master,

Near *Nemīśwara* Temple,

Ambali Falī, Jamnagar (Saurashtra)

(Based on the book 'Acintya Cintāmaṇi Navakāra' by Muni Amarendra Vijaya ji)
(Courtesy : Mahāmantra Namokāra by Upādhyāya Kewal Muni)

NAVA GRAHA ŚĀNTI JAPA VIDHĀNA
(The method for pacifying the nine planets)

The names of the nine planets according to Indian system of astrology are :

1. Sun, 2. Moon, 3. Mars, 4. Mercury, 5. Jupiter, 6. Venus, 7. Saturn, 8. Rāhu, and 9. Ketu (the last two being symbolic representation of discordant positions of the Sun and the Moon in association with the Earth).

Out of these the Sun, Mars, Saturn and Rāhu are potent and dynamic. When favourable these show benefits fast, and when unfavourable these cause painful bad effects, with the same intensity. The bad effects of the remaining five planets are not so distressing. However, an unfavourable planet certainly causes some or the other problem. As such many methods for countering the ill-effects of these planets have been suggested. For example :

- Chanting of the planet pacifying mantra ■ Penances like *āyambila* ■ Wearing suitable gems.
- Ritual worship of the planet ■ Wearing dress of colour suitable to the planet ■ Donating things of the colour of the planet.

Out of these the most convenient and effective method is mantra chanting. In the ancient Jain works three methods for the use of pacifying mantras have been mentioned :

1. Chanting of the *namokāra mahāmantra* specified for the planet.
2. Chanting of the name of the *Tīrthāmkara* specified for the planet.
3. Chanting of the mantra specified for the planet.

We are giving here all the three methods. Choose the day, the colour of the dress, seat and the rosary and chant specified number of repetitions everyday. Also do *āyambila* (one grain, one meal) or *ekāsanā* (one meal per day). Doing penance with chanting speeds up the result.

PLANET PACIFYING MANTRAS

The Sun :

*Namokāra mantra—Om hrīṁ namo siddhāṇam.*ॐ ह्रीं नमो सिद्धाणं, (red colour), one thousand repetitions per day.

*Padmaprabha Tīrthāmkara Japa—Om hrīṁ śrīṁ namah padmaprabhave mama sūrya grahā śāntīṁ kuru kuru svāhā.*ॐ ह्रीं श्रीं नमः पद्मप्रभवे मम सूर्ये ग्रह शान्तिं कुरु कुरु स्वाहा। (7000 repetitions, red rosary).

Planet Mantra—Namaskāram ca mārtandām mamopari kṛpām kuru, Om srāṁ śrīṁ srom sraḥ sa sūryāḥ mama tuṣṭatu. (27 repetitions)
नमस्कारं च मार्तण्डं यमोपरि कृपां कुरु । ओं स्रां श्रीं स्रों स्रः स सूर्यः मम तुष्टु ॥



The Moon :

*Namokāra mantra—Om hrīṁ namo arihantāṇam.*ॐ ह्रीं नमो अरिहंताणं (white colour), one thousand repetitions per day.

*Candraprabha Tīrthāmkara Japa—Om hrīṁ śrīṁ namaścandra-prabhave mama candra graha śāntīṁ kuru kuru svāhā.*ॐ ह्रीं श्रीं नमश्चन्द्रप्रभवे मम चन्द्रग्रह शान्तिं कुरु कुरु स्वाहा। (6000 repetitions, white rosary)

Planet Mantra—Om śrāṁ śrīṁ śraūṁ śraḥ śāsideva ! namostu te, Amṛtāṁ ca sadāmīyāṁ sa candraḥ mama tuṣṭaye. (27 repetitions)
ॐ श्रां श्रीं श्रौं श्रः शशिदेव ! नमोस्तु ते । अमृतां च सदामीयं स चंद्रः मम तुष्टये ॥



The Mars :

Namokāra mantra—Om hrīm ḥamo siddhāṇam

ॐ हौं नमो सिद्धाणं । (red colour), one thousand repetitions per day.

Vāsupūjya Tīrthāmkara Japa—Om hrīm śrīm ḥamo vāsupūjya bhagavate mama maṅgala grahā śāntīm kuru kuru svāhā.

ॐ हौं श्री नमो वासुपूज्य भगवते मम मंगल ग्रह शान्तिं कुरु कुरु स्वाहा ।

(8000 repetitions, red rosary)

Planet Mantra—*Om krām krīm kraum kraḥ kujadeva ! dayām kuru,*

Bhūmiputra ! bhayaccheda sarvāriṣṭaharo haraḥ. (27 repetitions).

ॐ त्रां त्रौं त्रौं त्रः कुजदेव ! दयां कुरु । भूमिपुत्र ! भयच्छेद सर्वारिष्टहरो हरः ॥



The Mercury :

Namokāra mantra—Om hrīm ḥamo uvajjhāyāṇam,

ॐ हौं नमो उवज्ज्वायाणं । (Yellow colour), one thousand repetitions per day

Śāntinātha Tīrthāmkara japa—Om hrīm śrīm ḥamo Śāntināthāya mama budha graha śāntīm kuru kuru svāhā.

ॐ हौं श्री नमो शान्तिनाथाय मम बुध ग्रह शान्तिं कुरु कुरु स्वाहा ।

(10,000 repetitions, yellow rosary)

Japas of *Vimalanātha*, *Anantanātha*, *Dharmānātha*, *Kunthunātha* and *Śrī Vardhamāna Swāmī* are also done.

Planet mantra—*Om brām brīm braum braḥ budho jñāḥ bahusampadāḥ,*

Śāśisuto na rīstastvām ṛddhi vrddhiprādo bhava. (27 repetitions)

ॐ त्रां त्रौं त्रौं त्रः बुधो ज्ञः बहुसंपदः । शशिसुतो न रिष्टस्त्वं ऋद्धि वृद्धिप्रदो भव ॥



The Jupiter :

Namokāra mantra—Om hrīm ḥamo āyariyāṇam

ॐ हौं नमो आयरियाणं । (yellow colour), one thousand repetitions per day.

Sumatinātha Tīrthāmkara Japa—Om hrīm śrīm ḥamo Sumatināthāya bhagavate mama guru graha śāntīm kuru kuru svāhā.

ॐ हौं श्री नमो सुमतिनाथाय भगवते मम गुरु ग्रह शान्तिं कुरु कुरु स्वाहा ।

(12,000 repetitions, yellow rosary).

Planet Mantra—*Om jṛām jīm jraum jraḥ Jivadevo br̄haspatih,*

Bhūrbhuvo dhanadātā ca mām svāmiṇtu kṛpām kuru.

(27 repetitions).

ॐ त्रां त्रौं त्रौं त्रः जीवदेवो बृहस्पतिः । भूर्भुवो धनदाता च मां स्वामिण्ठु कृपां कुरु ॥



The Venus :

Namokāra mantra—Om hrīm ḥamo arihantāṇam.

ॐ हौं नमो अरिहंताणं । (white colour), One thousand repetitions per day.

Suvidhinātha Tīrthāmkara japa—Om hrīm śrīm ḥamo śrī suvidhināthāya mama śukra graha śāntīm kuru kuru svāhā.

ॐ हौं श्री नमः श्री सुविधिनाथाय मम शुक्र ग्रह शान्तिं कुरु कुरु स्वाहा ।

(11,000 repetitions, white rosary).

Planet Mantra—*Om hrām hrīm hraum hraḥ sa śukraḥ asuroguruḥ,*

Suklavarṇam saukhyakarttā varṇa duḥkham tu cūraya.

(27 repetitions)

ॐ हां हौं हौं हः स शुक्रः असुरेणुः । शुक्लवर्णं सौख्यकर्त्ता वर्ण दुःखं तु चूर्य ॥



The Saturn :

Namokāra Mantra—Om hrīm ḥamo loe savva sāhūṇam.
ॐ ह्रीं णमो लोए सब्ब साहूणं ।

(black colour), one thousand repetitions per day.

Munisuvrata Tīrthāmkara japa—Om hrīm śrīm namo śrī munisuvrata swāmine mama śani graha śāntiṁ kuru kuru svāhā.

ॐ ह्रीं श्रीं नमो श्री मुनिसुव्रतस्वामिने मम शनि ग्रह शान्तिं कुरु कुरु स्वाहा ।

(32,000 repetitions, black rosary).

*Planet Mantra—Om dhīmāṁ dhīmāṁ dhīmaum dhīmāḥ śānidevo ravisutah,
Tuṣṭamānah mamānandam mama śatruharo bhava.*

(27 repetitions)

ॐ ध्वां ध्वीं ध्वौ ध्वः शनिदेवो रविसुतः । तुष्टमानः ममानन्दं मम शत्रुहरो भव !

The Rāhu :

Namokāra Mantra—Om hrīm ḥamo loe savva sāhūṇam,
ॐ ह्रीं णमो लोए सब्ब साहूणं ।

(black colour), one thousand repetitions per day.

Ariṣṭanemi Tīrthāmkara Japa—Om hrīm śrīm namo Ariṣṭanemināthāya mama rāhu graha śāntiṁ kuru kuru svāhā.

ॐ ह्रीं श्रीं नमो अरिष्टनेमिनाथाय मम राहु ग्रह शान्तिं कुरु कुरु स्वाहा ।

(21,000 repetitions, black rosary).

Planet Mantra—Om rām rīm raum rah āsuriḥ simhikāsutah,

Roga-śoka-duḥkhahartā sarvakoṭi-falapradah. (27 repetitions).

ॐ रां रीं रौं रः आसुरिः सिंहिकासुतः । रोग-शोक-दुःखहर्ता सर्वकोटि-फलप्रदः ॥

The Ketu :

Namokāra Mantra—Om hrīm ḥamo loe savvasahūṇam,
ॐ ह्रीं णमो लोए सब्बसाहूणं ।

(black colour), one thousand repetitions per day.

Pārśvanātha Tīrthāmkara japa—Om hrīm śrīm namo bhagavate pārśvanāthāya mama ketu graha śāntiṁ kuru kuru svāhā.

ॐ ह्रीं श्रीं नमो भगवते पार्श्वनाथाय मम केतुग्रह शान्तिं कुरु कुरु स्वाहा ।

(21,000 repetitions, black rosary).

Planet Mantra—Om bhrām bhrīm bhraum bhraḥ ketuh kalyāṇakārakah,

sa eva sukhadātā ca duḥkhasarvanivārakah. (27 repetitions) :

ॐ भ्रां भ्रीं भ्रौं भः केतुः कल्याणकारकः । स एव सुखदाता च दुःखसर्वनिवारकः ॥



APPENDIX-4

SOME IMPORTANT FACTS

Due to the space limitations the illustrated description of the *namokāra mahāmantra* given there is very precise and brief. We give here some reference with explanations from the ancient source books—

Namokāra Mahāmantra :

Why the *mahāmantra*? The following verse from 'Namokāra Mantra-Māhātmya' provides the reply :

*Mantram samsarasaram trijagadanupamam sarva-paparimantram
Samsarocchedamantram viṣaya-viṣaharam karma-nirmulamantram
Mantram siddhipradanam śivasukha-jananam kevalajñāna-mantram
Mantram śri jainamantram japa japa japatam janma nirvāṇa mantram.*

मंत्रं संसारसारं त्रिजगदनुपमं सर्व-पापारिमंत्रं
संसारोच्छेदमंत्रं विषय-विष्णुरं कर्म-निर्मूलमंत्रं
मंत्रं सिद्धिप्रदानं शिवसुख-जननं केवलज्ञान-मंत्रं
मंत्रं श्री जैनमंत्रं जप जप जपितं जन्म निर्वाण मंत्रम् ॥

This mantra is the essence of the world, it is unique in the three worlds, it is destroyer of all the sins. It is the vanquisher of all miseries of this world, it is the eliminator of the poison of mundane indulgences, it is the eradicator of the root of karma. It is the provider of perfection in all mantras, it is the source of well being and bliss, it is the mantra that leads to omniscience. The continued chanting of this mantra liberates the soul from the cycles of life.

Another verse from 'Namaskāra Fala Stotra' :

*Vāhi-jala-jalaṇa-takkara-hari-kari-saṅgāma-visahara bhayāīm,
nāsanti takkhanenam jīna-navakārappabhavenam..... 1*

वाहि-जल-जलण-तक्कर-हरि-करि-संगाम-विसहर भयादं ।

नासंति तत्क्षणेण जिण-नवकारप्पभावेण ११।

—नमस्कार फल स्तोत्र

The *namokāra mantra* immediately removes the fears of disease, water, fire, thief, lion, elephant, war, snake, etc.

The Form of Arihanta :

Devāsura manuyānam arihā pūyā susattamā jamhā.

Arinā hantā rayan hantā, arihantā tena vuccanti.

-Viśesavaśyaka Bhāṣya 3585

देवासर मण्याष्टं अरिहा पया सस्तमा जम्हा ।

अरिणा हंता रयं हंता, अरिहंता तेण वच्यंति ॥

—विशेषावश्यक भाष्य

As he is venerable for gods, demons, humans he is called 'arhant' the universally venerable; and because he has destroyed karma, the enemy he is called 'Arihanta' the destroyer of enemies.

The Eight Great Insignias (Aṣṭa Mahāpratīhārya) :

*Aśokavṛksah sura puṣpa vṛṣṭih
Divya dhvaniścāmaramāsanām ca,
Bhāmanḍalam dundubhirātapatram
satprātiḥāryānī jīneśvarānām.*

अशोकवृक्षः सुरुप्यवृष्टिः, दिव्य धनिश्चामरमासनं च ।
भाषण्डलं दुन्दुभिरातपत्रं सत्यातिहार्यणि जिनेश्वराणाम् ॥

The eight great insignias of the *Tirthamkara* are : 1. The *Asoka* tree, 2. The divine shower of flowers, 3. The divine speech 4. The Divine Whisks, 5. The Divine throne. 6. The Divine Orb, 7. The divine drums, and 8. The triple canopy.

The Eight Attributes of the Siddha :

With the end of the eight types of karmas eight qualities appear in the Siddha—

Nānām ca darśanām ceva avvābāham taheva sammattam,

Akkhayatī arūvī agurulahu vīriyam havai.

नानं च दंसणं चेव अव्वाबाहं तहेव सम्मतं ।

अक्खयाती अरुवी अगुरु लहु वीरियं हवड ॥

1. With destruction of the knowledge-obstructing-karma (*Jñānāvaraṇīya*) appears infinite knowledge.
2. With the destruction of perception-obstructing-karma (*Darśanāvaraṇīya*) appears infinite perception.
3. With destruction of emotion-evoking-karma (*vedāṇīya*) appears unhindered and infinite inner bliss.
4. With the destruction of illusory karma (*Mohāṇīya*) appears the stabilisation within the real self that becomes evident by the purifying cognition (*kṣayika samyaktva*) and the purifying conduct (*Kṣayika cārītra*).
5. With the destruction of the age-determining-karma (*Āyusya*) appears the immortal indestructible and ageless form.
6. With the destruction of the form-determining-karma (*Nāma*) appears the formlessness.
7. With the destruction of the status-determining-karma (*Gotra*) appears the dimensionlessness (it is due to this attribute that infinite perfect souls exist in the state of *mokṣa* at the same time).
8. With the destruction of the hindering karma (*Antarāya*) appears infinite inner power.

Note : The illusory Karma (*Mohāṇīya*) has two forms. *Darśana Mohāṇīya* (faith distorting) and *cārītra Mohāṇīya* (conduct distorting). When the illusory karma is completely destroyed there appear the attributes of purifying conduct and cognition. In a perfect soul the meaning of the attributes of conduct and cognition is the continued existence in the form of pure soul for infinite time.

The Thirty Six Attributes of the Ācārya :

The thirty six attributes of the Ācārya related to the code of conduct are as follows :

Pāñcindiya samvaraṇo taha navaviha bambhacera guttidharo,

Cauviha kasāyamukko, i a aṭṭhārasa gunehim sanjutto.

Pāñca mahavvaya jutto, pāñcavihāyāra-pālana samatho.

Pāñca samio tigutto iha chattīsa gunehim guru majjha.

—Āvaśyaka sūtra

पंचिन्दिय संवरणो तह नवविह बंभचेर गुत्तिधरो ।

चउविह कसायमुक्को, इअ अट्टारस गुणेहिं संजुत्तो ।

पंच महव्यय जुत्तो, पंचविहायार-पालण समत्थो ।

पंचसमिओ तिगुत्तो इह छत्तीस गुणेहिं गुरु मज्जा ।

(5) Discipline over the five senses viz., ears, eyes, nose, taste and touch.

(9) Observation of celibacy with nine restraints.

(4) Winning over the four passions viz., anger, conceit, illusion, and greed.

- (5) Observer of the five great vows viz. Ahimsā, truth, non-stealing, celibacy and non-possession.
- (5) Capable of observing and propagating the observation of the five conducts viz., Knowledge, faith, conduct, penance and potency.
- (5) Observer of five rules of conscientiousness viz., that of movement, speech, take-put, exploration and disposition.
- (3) Observer of the three restraints viz. mind, speech and body.

The *ācārya* himself observes and guides others to observe these thirty six disciplines that are the basis of the code of conduct. Besides these there is another set of thirty six attributes like good lineage, etc.

The Twenty Five Attributes of the Upādhyāya :

There are two interpretations of the 25 attributes of the *Upādhyāya*.

(A) Who has the knowledge of, and is capable of imparting to his students the knowledge of the (11) canonical texts (*Āṅgaśruta*) like *Ācārāṅga* and the (12-23) twelve sub-canonical texts (*Upāṅga-śruta*) like *Aupapātika*. Who are also the observers of the (24) regular code of action and the (25) irregular code of action.

The irregular code of action (*Karana-sattari*) includes the actions that are done when needed. The list of the seventy such actions is (4) discipline of alms (*piṇḍavīśuddhi*), (5) conscientiousness (*saṃiti*), (12) feelings or attitudes (*bhāvanā*), (12) monk disciplines (*bhikṣupratimā*), (5) discipline of senses (*indriyanirodha*), (25) inspection and introspection (*pratilekhanā*), (3) restraints (*gupti*) and (4) inner resolves (*Abhigraha*).

The regular code of action includes the actions that are to be performed everyday. These are also seventy. (5) great vows (*mahāvratas*), (10) righteousness of monk (*śramaṇa dharma*), (17) discipline (*saṃyama*), (10) services to the monk organisation (*vaiyāvṛtya*), (9) restraints of the vow of celibacy (*brahmacarya-gupti*), (3) the three gems-knowledge, faith and conduct (*Jñāna, darśana, cāritra*), (12) penances (*tapa*), and (4) removal of the passions (*kaṣāya-nigraha*)

-based on *Ogha Niryukti Bhāṣya*

(B) According to the second interpretation the 25 attributes are as follows :

*Bārasaṅga viu buddhā karāṇa-caraṇa juo,
Pabhāvanā joga-niggaho, uvajjhāya guṇam vande.*

बारसंग विजु बुद्धा करण-चरणजुओ ।
पभावणा जोग-निग्गहो, उवज्ज्ञाय गुणं वन्दे ।

The *upādhyāyas* are those who have these 25 attributes : experts of the 12 canons, propagators of religious order by eight methods, including the regular and irregular codes of action, removers of the attachments of mind, speech and body.

The 27 Attributes of the Sādhu (monk) :

The 27 attributes of the *sādhu* have been detailed in the *Samavāyāṅga sūtra* as also in the following popular verse :

*Pañca mahavvaya jutto, taha pañcindiya saṃvaraṇo,
Cauvviha kasāya mukko, tao samādhāraṇiā
Tisacca sampanna, tio khanti saṃvegarao,
Veyana maccu bhaya gayam, sāhu guṇa sattāvisa.*

-Āvaśyaka Sūtra (*Samavāyāṅga* 27)

पंच महव्यय जुत्तो, तह पंचिंदिय संवरणो । चउच्चिह कसाय मुक्को, तओ समाधारणीया ॥
तिसच्च सम्पन्न, तिओ खंति संवेगरओ । वेयण मच्चुभय गयं, साहु गुण सत्तावीस ॥

-आवश्यक सूत्र (समवायांग २७)

There are 27 attributes of *sādhu* listed as follows : The practitioner of five great vows (5). The discipliner of the five senses (5). He is free of the four passions (4). He is tranquil at all the three levels of thought, speech and action (3). He is truthful at all the three levels of feeling, speech and conduct (3). He is forgiving (1). He is detached (1). He indulges in practices leading to purity of knowledge, faith and conduct (3). He is equanimous towards pain (1). and he is free of the fear of death (1).

The 108 attributes of Five Levels :

*Bāras guṇa arihantā, Siddhā at̄heva sūri chatisā,
uvajjhāyā paṇavīsā, sāhū sagavisa at̄hasayam.*

बारस गुण अरिहंता, सिद्धा अट्टेवा सूरि छत्तीसा ।
उवज्ज्ञाया पणवीसा, साहू सगवीस अट्टसयं ॥

There are 12 attributes of the *Arihanta*, 8 of the *Siddha*, 36 of the *Ācārya*, 25 of the *Upādhyāya* and 27 of the *Sādhu*. The attributes of all the five venerables total to 108.

The Basis of Meditation :

Ācārya śrī Mānatungasūri has detailed the location of the five centres on the body for the purpose of meditation—

*Sisathā arihantā, siddhā vayaṇammi, sūriṇa kanṭhe,
Hiyayammi uvajjhāyā, caraṇaṭhiyā sāhūṇo vande.*

—*Navakāra Sāra-9*

सीसथा अरिहंता, सिद्धा वयणमि, सूरिणा कंठे ।
हियम्मि उवज्ज्ञाया, चरणठिया साहुणो वन्दे ॥

—नवकारसार ९

I venerate the *Arihanta* located at the head, the *Siddha* located at the face, the *Ācārya* located at the throat, the *Upādhyāya* located at the heart and the *Sādhu* located at the feet.

The Omkāra in the Namokāra :

*Arihantā asarīrā āyariyā taha uvajjhāya muṇiṇo,
Pañcakkhara nipfanno, omkāro pañca paramiṇthī.*

—*Navakāra sāra of Māntungasūri. 7*

अरिहंता असरीरा आयरिया तह उवज्ज्ञाय मुणिणो ।

पञ्चक्खर निष्ठन्नो, ऊँकारो पञ्च परमिण्ठी ।

—मानतुंगसूरिकृत नवकारसार ७

Om is composed by combining ‘a’ from *arihanta*, ‘a’ from *asarīrā* (formless, *siddha*); ‘ā’ from *Ācārya*, ‘u’ from *uvajjhāyā* and ‘m’ from *muni* (monk, *sādhu*).

The Eight Petal Lotus :

*Aṣṭapatre sitāmbhoje karṇikāyāṁ kṛtasthitim,
Ādyam saptākṣaram mantrāṁ, pavitram cintayettataḥ34
Siddhādikam catuṣkam ca dikpatreṣu yathākramam,
Cūlā pāda catuṣkam ca, vidik patreṣu cintayet34*

—*The Yogaśāstra of Hemacandrācārya ch-7*

अष्टपत्रे सिताम्भोजे कर्णिकायां कृतस्थितिम् । आद्यं सप्ताक्षरं मंत्रं, पवित्रं चिंतयेत्ततः ॥३४॥

सिद्धादिकं चतुष्कं च दिक्पत्रेषु यथाक्रमम् । चूला पाद चतुष्कं च, विदिक् पत्रेषु चिंतयेत् ॥३४॥

—हेमचन्द्राचार्य योगशास्त्र, प्रकाश ७

Visualize an eight petal white lotus. At its central circle write the seven letter pious mantra—*namo arihantāṇam*. On its eastern petal write *namo siddhāṇam*, on southern *namo āyariyāṇam*, on western *namo uvajjhāyāṇam* and on the northern *namo loe savva sāhūṇam*. On the south-eastern petal write *eso pañca namokkāro*, on the south-western petal write *savvapāvappanāṣaṇo*, on the north-western petal write *māngalāṇam ca savvesīm* and on the north-eastern petal write *padhamāṇam havāi māngalam*. Writing thus focus on this and meditate.

APPENDIX-5

SARVATOBHADRA ĀNUPŪRVĪ A GOOD MEANS OF NAMOKĀRA CHANTING

Of the various processes of focusing the mind mathematics is an interesting one. The Jain *ācāryas* have combined mathematics with religious subjects for the purpose of focusing the mind on spiritual meditation. Out of the four interpretative styles of the Jain canons (*anuyoga*) mathematics forms an independent section (*gaṇitānuyoga*).

The *ānupūrvī* has been formulated as an aid to focus mind on the *namokāra mahāmantra* chanting and meditation. In the *ānupūrvī* the five lines of *namokāra mahāmantra* are repeated in a series of various orders so that attention is not diverted.

Like the mathematical numbers the *ānupūrvī* is also framed in a variety of ways. In the *Anuyogadvāra-sūtra* there is a mention of different classes and sub-classes of *ānupūrvīs*. Here we are giving the *sarvatobhadra ānupūrvī*. The total of the five numbers in the squares from any direction is 15. Like the *sarvatobhadra* penance and configuration this *ānupūrvī* is also of special importance.

The method of chanting is as follows :

While progressing on the squares from left to right chant *namo arihantāṇam* at the numerical 1, *namo siddhāṇam* at 2, *namo āyariyāṇam* at 3, *namo uvajjhāyāṇam* at 4, and *namo loe savva sāhūṇam* at 5.

About its benefits there is a famous couplet that means :

आनुपूर्वी प्रतिदिन जपिये, चंचल मन स्थिर हो जावे ।
छह मासी तप कर फल होवे, पाप-पंक सब धुत जावे ॥
मंत्रराज नवकार हृदय में, शांति सुधारस बरसाता ।
लौकिक जीवन सुखमय करके, अजर अमर पद पहुँचाता ॥

Chant the *ānupūrvī* everyday and your mind will be stable.

It benefits as the six month penance and cleanses the mud of sin.

The king of mantras, *navakāra* showers the essence of peace in mind.

And filling the mundane life with happiness it leads to immortality.



(1)

1	2	3	4	5
3	4	5	1	2
5	1	2	3	4
2	3	4	5	1
4	5	1	2	3

(2)

2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4

(3)

3	4	5	1	2
5	1	2	3	4
2	3	4	5	1
4	5	1	2	3
1	2	3	4	5

(4)

1	3	5	2	4
5	2	4	1	3
4	1	3	5	2
3	5	2	4	1
2	4	1	3	5

(5)

2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4

(6)

3	1	4	2	5
2	5	3	1	4
1	4	2	5	3
5	3	1	4	2
4	2	5	3	1

(7)

4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4
2	3	4	5	1

(8)

1	5	4	3	2
3	2	1	5	4
5	4	3	2	1
2	1	5	4	3
4	3	2	1	5

(9)

5	4	3	2	1
2	1	5	4	3
4	3	2	1	5
1	5	4	3	2
3	2	1	5	4

(10)

2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4

(11)

2	5	3	1	4
1	4	2	5	3
5	3	1	4	2
4	2	5	3	1
3	1	4	2	5

(12)

1	4	2	5	3
5	3	1	4	2
4	2	5	3	1
3	1	4	2	5
2	5	3	1	4

(13)

3	2	1	5	4
5	4	3	2	1
2	1	5	4	3
4	3	2	1	5
1	5	4	3	2

(14)

4	3	2	1	5
1	5	4	3	2
3	2	1	5	4
5	4	3	2	1
2	1	5	4	3

(15)

1	3	5	2	4
2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3

(16)

4	2	5	3	1
3	1	4	2	5
2	5	3	1	4
1	4	2	5	3
5	3	1	4	2

(17)

5	2	4	1	3
4	1	3	5	2
3	5	2	4	1
2	4	1	3	5
1	3	5	2	4

(18)

2	5	3	1	4
3	1	4	2	5
4	2	5	3	1
5	3	1	4	2
1	4	2	5	3

(19)

4	1	3	5	2
5	2	4	1	3
1	3	5	2	4
2	4	1	3	5
3	5	2	4	1

(20)

2	1	5	4	3
4	3	2	1	5
1	5	4	3	2
3	2	1	5	4
5	4	3	2	1

(21)

5	1	2	3	4
2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2

(22)

2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4

(23)

3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4
2	4	1	3	5

(24)

5	1	2	3	4
3	4	5	1	2
1	2	3	4	5
4	5	1	2	3
2	3	4	5	1